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Russell, a certain class of rational numbers; its existence can be proved, and one feels satisfied. But a rational number or a negative number, being a relation, does not "exist," and yet one would have thought existence quite as important in these cases as in the case of real numbers.²⁵ I hope to go more fully into this question on another occasion.

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IDEALISM AS A FORCE.

A MECHANICAL ANALOGY.

In the present state of knowledge the man of intelligence has much difficulty in deciding what course of conduct he should adopt in regard to beliefs and social and religious practice without at the same time violating these principles which he has obtained from science and critical philosophy. Before venturing to suggest exactly what position he should (and eventually must) take up, a little consideration of the importance of the older ideas and their relation to new ones would be advisable. I propose to introduce various mechanical analogies in this sketch, for two reasons. First, because I think they show forth more clearly the nature of the phenomena described, and second, a training in scientific thought soon shows one that mechanical laws pervade the whole universe, mental, moral and physical. I do not use the word "mechanical" in at all a derogatory sense. As a matter of fact, although it seems at first contrary to our ideas of perfection realized by a continuous process of adjustment, the really perfect state is the mechanical one, where each part has a definite and unchanging relation to all the other parts, so that a change in its condition is accompanied by a change in all other parts in accordance with the nature of that mutual relation. Surely this is what is meant by "correspondence with environment," if there is the proviso of stability. All moral philosophers have more or less directly stated that the key to morality is the Golden Rule, "Do as you would be done by," or as K'ung-fu-tze puts it, in one word, "Reciprocity," i. e., mutual bearing upon one another. This condition of mutual bearing is essentially, when complete, a mechanical

²⁵ Frege (*Grundlagen der Arithmetik*, Breslau, 1884, pp. 114-115) indicated such definitions of all the numbers of analysis as would enable him to prove the existence in every case.

state. Similarly in matters of thought consistency is the great principle, and what is consistency but a mechanically perfect state of balance? As to the mechanical character of physical conditions there can be no question, provided we do not necessarily limit the concept to the Newtonian exposition.

I wish to use frequently the idea of *force*. In natural philosophy a force is that which tends to produce or hinder motion, and it is the characteristic of all natural phenomena that the forces acting on them shall be in a state of *balance*. Whether they are still or moving, this balance exists either in the form of opposed pulls, pushes, stresses or accelerations of mass. It is the criterion in the light of which all mechanical problems may be attacked. I wish to extend this idea of force to matters of thought and ideal, by a definition such as the following: A mental force is that which produces or tends to produce change of thought.

The ever-famous Newton, in studying natural forces, announced three laws of motion. There is no definite proof of these, but we have no experience which contradicts them.

With the suggested psychical analogues these laws are as follows:

1. Any body tends to remain in its condition of rest or motion until acted on by some force.

To extend this to matters of thought we can say:

Any idea (group of concepts) tends to remain in its state of rest or change along certain lines until acted upon by some mental force.

2. Change of motion is proportional to the magnitude of the applied force.

This becomes:

Change of thought is greater or less according to the effective importance of the mental force.

3. To every action there is a reaction, i. e., whenever a force acts upon a body there is called out in that body a force opposed to (and equal to) the first force which manifests itself as internal stress or acceleration of mass.

In mental matters this notion is expressed by the change in thought which takes place as the result of applying mental force, appearing either as a new formation of ideas or a reaction of old ideas on the new mental force.

It must be understood at this point that I do not mean anything

extremely mystical or undiscovered by this term "mental force." I simply give this name to a set of ideas, in the first place external to the mind in question, then received through the ordinary channels of sense, and acting upon the ideas already existing there, either producing resistance or modifying those ideas. The technical word "suggestion" is almost identical in meaning.

The engineer, in the spirit of Newton, takes our above-described three laws into one equivalent, as follows:

Force is the rate of change of motion attached to matter (technically "momentum").

This simply means that wherever and whenever a force acts upon a body it produces a change in its motion, or, *vice versa*, a change in motion is caused by a force.

This can be made the basis of a more sweeping statement which describes mental force thus:

Mental force is the rate of change of thought attached to mind. (Brain-matter is perhaps not to be regarded as the absolute medium of thought, since psychologists regard the latter as contemporaneous with, but not necessarily the same as, change in cerebral substance).

Idealism I wish to describe as a particular type of mental force proceeding in the first place from some external source, and then by its action on different minds in accordance with the above laws and by the reactions of such minds on physical and moral actions, producing an effect tending to the realization of certain progressive states which are for the time being regarded as perfect.

In the light of this conception all religions are forms of idealism.

If we examine any religion from its commencement we usually find some such development as this:

1. Absorption by a master mind (the founder) of certain older ideals, the mutual reactions of which together with the mental condition induced in him by his surroundings (physical and social) produce a new system with one central ideal.

2. This result in many cases is accompanied by very severe mental strain, and in some cases by nervous disease (cf. Mohammed who is believed to have suffered from epilepsy) after which this ideal takes the leading part in his thought and life (monoidealism).

3. The ideal now works through him to the minds of certain followers or disciples who receive it according to their previous

training and heredity, and so is formed a circle of minds in which the ideal circulates for a time, gaining an ever increasing potential.

4. The widening of the circle and frequently the loss by decease of the founder, causes the ideal to cease its original evolution and take on certain new features according to the reactions in the minds of its various adherents. Hence we have lesser circles forming, to which certain new phases have more and more relation, until there is a schism of the original community and the most energetic minds found sects.

5. These sections expand or not according as the ideal is resisted or absorbed by the further minds upon which it acts, and we may finally have a large community with the ideal (usually much modified by reaction) controlling and connecting the units. This arrangement persists until external ideas of a different kind or internal resistances destroy its energy and it is replaced by other ideals or a great modification of the old one.

The mechanical analogy to the action of external forces on matter already possessing kinetic energy is so obvious if the lines previously indicated are followed, that I will not trace out each link of the chain, but merely point out the steps in which we draw a comparison.

1. Composition (i. e., combining together) of various forces (ideals) in one point (mind) which possesses considerable freedom (enthusiasm).

2. Acceleration in this point (mind) under the resultant force (new ideal) finally acting on other bodies (minds) in a greater or less degree according to their condition of stability (environment).

3. Composition of the forces in these individual bodies (minds) resulting in a balanced but unstable system (idealist community).

4. Splitting up of systems into smaller systems (sects) balanced in themselves with moderately high stability (sects) and balanced as a whole (unstably) as a general system (national religion).

5. Modification of system by new forces (ideals) finally resulting in a new system (religion).

At this point it is necessary to discuss the importance of idealism in its effect on the social life. Once a definite ideal or system of ideals has become established among a set of minds it acts as a "superhuman" power (not in the accepted sense of "supernatural" but as the simple result of evolution) whose magnitude is the resultant of the various forces which it has impressed on individual

minds and whose direction (i. e., tendency to progress or degenerate) is determined by the manner in which it has combined with the mental forces previously impressed on these minds.

We see then that it has a definite (but fluctuating) value, a more or less constant direction (for the time) and it is attached to a certain number of unit minds.

It may be compared with the constitution of the atom in which there are a number of electrons each possessing a peculiar resultant motion of its own but at the same time coordinating with other electrons to confer on the atom as a whole certain dynamic properties which manifest themselves as polarity or chemical attraction, which, although the equivalent of the electronic energy, are different in kind.

Similarly our ideal may be attached to a large number of minds of varying caliber, force and direction, but as a whole organism the system will be possessed of properties differing from those of its units.

Such a force as this centered in a community constitutes a divine being controlling and working through its members, just as according to modern psychology, the soul is a centering of nervous energy. The Christian church in which the members are said to belong to the mystical body of Christ exemplifies this. The whole of the church is, so long as homogeneity prevails, a force whose magnitude is the resultant of the mental and moral efforts of the units. These efforts may be distinct in kind, amount and object, but nevertheless on the whole they are cumulative and there is a resultant which may be well called the living Christ, for it is an intelligent force realizing within itself to some extent the ideal which the master-mind of Jesus impressed on his disciples to such a degree as their capacities permitted.

In this way the doctrines of salvation (i. e., separation from anti-Christian community and ideals) and grace (impression of idealism according to capacity for receiving it) become explicable and even reasonable. Of this more later.

I am of course aware that I at once lay myself open to severe criticism from the adherents of all faiths who conceive their deity to be omnipotent and omniscient. To this notion I would say that such a force as described above has within itself the means of doing and knowing all those things which come within the ken of the units, and that further it combines with the resultant forces of the

universe, being either decreased or increased in effect according as it is opposed to or in line with such world forces. So long as a religion progresses (apart from the consideration of certain artificial conditions such as politics) it must be to some extent in conformity with the laws of the universe, known and unknown. So soon as it directly opposes those laws (still subject however to certain sociological factors) it must degenerate. The gods of a religion live and die with it, their energy appearing in other faiths after reaction has taken place in the minds of the interregnum. The only case in which they (or he) are immortal is when they are definitely identified with some permanent force in the universe so that the mental force runs contemporaneously with a natural one, each producing proportionate effects on mind and matter. It is from this cause that Judaism has ensured its immortality. About the time of the Captivity it definitely connected its tribal deity Yahweh not only with the ideal of *tzedek* (righteousness) but with that unitary world-power which under various names (such as "the eternal energy") all philosophers and scientists recognize, with or without moral attributes. This element of permanence has been transmitted to Christianity and Islam so that these three are probably the most stable of all faiths. It does not however necessarily follow that because the force survives, the attachment of the community to the ideal force will also survive. Its energy may be transferred to other minds, possibly in other forms, but practically never losing all connection with the primal natural force with which it has been associated.

In order that the idealism of a community shall have a permanent effect it is necessary:

1. That there should be a continual supply of mental energy on the part of unit minds;
2. That the individual energies shall be so directed generally and of such amount that there always is an external resultant producing progress by its reaction on the minds of both the units of the community and those outside of the community.

In order to assure the first condition some definite "cult" is required, which by the repetition of various practices concentrates the mind on the ideal tending to develop its realization in that mind and directing the energy of the mind to that end, both within and without.

In the second condition it is essential that certain agreements

concerning the ideal shall be established, so that the energies put forth are not contrary in tendency. This is the foundation of dogma, which states as far as possible the ideal in words and symbols, which produce in the various minds a more or less homogeneous conception of the ideal.

Further, it is necessary in order that the mental forces shall not equilibrate, that all the members of the community shall, as far as practicable within the limits of the competition necessitated by the law of selection and survival, support one another, so that the mutual stress between them is minimized and the external resultant increased.

To return to our electron analogy, if electrons move at right angles to the general path, collisions will occur which reduce the external force exerted by the atom, and if sufficiently numerous may be conceived quite to destroy that force and even disintegrate the atom. (Cf. "The house divided against itself.")

This necessity for internal balance gives rise to ethics, which is summarized by the Golden Rule.

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CLASSICAL CONFUCIANISM.

Sinology has so far not yet passed the stage of crude and amateurish translation. No interpretative work worthy of serious consideration has yet appeared. Mr. Miles Menander Dawson's recently published book, *The Ethics of Confucius: The Sayings of the Master and his Disciples upon the Conduct of the "Superior Man,"*¹ is an attempt in the direction of interpreting Confucianism to the West. We congratulate him on his highly successful exposition of one of the greatest ethical systems of the world. His work has at least met a need which has long been felt by all who desire to bring about a better understanding of Chinese civilization in the occidental world. For ever since the days of Marshman and Legge the true meaning of Confucianism has been lying hidden in those painstaking but unfortunately too expensive and out-of-print translations; and the general public have long had to swallow what superficial and biased writers are pleased to call "Confucianism." Mr. Dawson's book is based entirely on Legge's translation of *The*

¹ New York, G. P. Putnam's Sons. Pp. xviii, 305. Price, \$1.50 net.